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No. 3. Note to l. 1: "The Sumerians conceive the reality of things as existing in the divine concept or idea of it, not in its tangible existence." Evidently the Sumerians were the source of Plato's doctrine of ideas! Do we not need to know much more than we do about Sumerian thinking before we can make any such general statements as this? L. 2: *kur*, "to eat," is another of Langdon's conjectural readings, apparently based upon GAR = *aklu*, "food" (*Sumerian Grammar*, 225). But GAR is to be read *ninda*. Besides the reasons given by Delitzsch for the reading *kú*, not *kur*, we have the evidence of the "Brussels Vocabulary," Col. IV. 27, where ~~𒀭𒄩~~ ~~𒀭𒄩~~ is glossed *ur-gu* and translated *lib-ba-a-tu*. L. 14: "Wife," and "lifestock" (rev. 18) show hurried proofreading. Rev. 7: *nam-gu*: Is this the *nam*-sign? Or is it the sign given on p. 215 of *DSGL*? L. 19: Read *ni(g)-úr-limmu*. The passage cited by Langdon, VR, 50, a, 15, has overhanging *ma*. In this *Grammar*, Langdon gives *lammu* as 4, but on p. 192 reads *ni(g)-ur-tab-tab-ba*, and in the footnote says, "text *ma*."

No. 4. Obv. II, 10: *ġen-gál*; cf. *ġe-gál*, Rev. II, 17 f. Rev. II, 3: *ašnan*: read *ezinu*. L. 4: Perhaps better *níg-si-di*. L. 20: The numeral 60 = *geš*, *DSGr*, 62.

No. 5. Ll. 14, 23: Cf. *DSGL*, 97, for words "ear" and "hear."

No. 6. Obv. 1: Read *šuk* for *pad*. Rev. 3: *ga* is not in the text.

No. 7. L. 42: *muġ*: read *ugu*.

No. 10. L. 3: Read *giš-ig* for *giš-gál*.

No. 11. L. 5: Read *di-kur-ru* for *sá-tar-ru* (*DSGL*, 134). L. 17: One tires of reading about "begetting mothers" and "child-begetting courtesans" in Langdon's translations. Why will not "child-bearing" do?

No. 14. L. 1: *nu* is omitted in the text.

No. 15. L. 2: Text has *ba-ra-an-ri*.

No. 19. Fragment of the Code of Hammurabi. To the variants noted by Langdon, add: § 146. 48. *ar-ka-nu-um* for *wa-ar-ka-num*. L. 55: *i-na-ad-di-in-ši* for *i-na-ad-di-iš-ši*. § 151. 28: *aš-ba-tum* for *wa-aš-ba-at*. L. 32: *mu-šág* is found in the Code, Col. XXIII, 69. L. 43: Code has *i-sa-ba-tu* as in l. 51. § 159: L. 35: *bi-ib-lum* for *bi-ib-lam*. Rev. Col. II, § 175: L. 68 omitted (in text?). L. 78: *a-wi-lim* for *muskénim*. § 179: L. 20 has *NIN-AN* only.

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From the museum of the University of Pennsylvania come three volumes by Dr. Arno Poebel, one of texts<sup>1</sup> and two of commentary.<sup>2</sup> Dr. Poebel had spent considerable time in studying and copying "the historical and

<sup>1</sup> *Historical and Grammatical Texts* (University of Pennsylvania, the University Museum, Publications of the Babylonian Section, Vol. V). By Arno Poebel. Philadelphia: University Museum, 1914. 85 autograph plates and 40 photographic plates.

<sup>2</sup> *Historical Texts* (*ibid.*, Vol. IV, No. 1). Pp. 242. *Grammatical Texts* (*ibid.*, Vol. VI, No. 1). Pp. 122.

grammatical texts in the Babylonian collections in the University Museum" (evidently the Nippur texts) and had planned and partially completed "a treatise on Sumerian grammar" as well as a reconstruction of "portions of the early history of Babylonia," both based upon these texts, when his duties called him to Germany (March, 1914). The Museum authorities decided "to publish that portion of the work which had been completed and to bring out the remainder at a later date."

The fact that Dr. Poebel did not himself see these volumes through the press no doubt accounts for one very serious defect, namely the absence of a table of contents with descriptions of the tablets published in the volume of texts. This will compel scholars to work through all of the texts, or wait for further translations by Dr. Poebel, before the full value of the volume can be appraised.

It is not too much to say that these volumes are the most important that have ever been issued by the Babylonian section of the University Museum. Among the texts in Vol. V are many that are mere fragments, but there are also some of the highest value. One is a new account of the Creation and the Deluge, from a tablet that was probably written in the twenty-second century B.C. Another is a list of the dynasties of ancient Babylonia, which begins with a list of antediluvian kings, some of whom are said to have reigned as many as 900 and 1,200 years, and which seems to have been written in 2170 B.C. This list is buttressed by some similar fragments which confirm its general statements. Another tablet contained, when intact, the Code of Hammurabi, and it still, though in a broken condition, supplies two whole sections that are wanting on the pillar discovered at Susa, containing the code. Still another contains several important historical inscriptions which were transferred to this tablet by some ancient scribe from statues of Sargon (Šarrugi), Lugalzaggisi, Rimush, and Manishtusu. Still others present brief original inscriptions of Shargalisharri and Naram-Sin. Another presents a fragment of an inscription of Enshagkushanna which enabled Dr. Poebel to piece together into a connected inscription the fragments published by Hilprecht some years ago.

Grateful as we are for the material of this volume, we cannot but regret that Dr. Poebel has made his copies in so small and so crabbed a hand. He has also imitated too faithfully the appearance of the clay. In cases where the top of the stylus of the scribe entered the clay so far as to leave a line at right angles to the wedge which the scribe was trying to make, it only serves unnecessarily to confuse the student for the copyist to imitate him. Such imitations are even harder to read on paper than on clay. Unfortunately Dr. Poebel constantly imitates such peculiarities, so that often one cannot tell whether he intended a wedge to run horizontally or perpendicularly until he has determined from the context what the sign is that should stand there. It is the duty of an editor so faithfully to reproduce his text that the general character of the paleography is reproduced, but it is also

his duty so to make the signs that the reader can determine at a glance the direction in which the wedges run.

As Dr. Poebel has not translated the new material in the Code of Hammurabi, it may not be out of place to reproduce it here.

The first of these new sections begins with the twelfth line from the end of col. ii, No. 93, and is as follows: šum-ma a-we-lam [še-a]m ù kaspā-am it-ti dam-[kar] il-qi-e-ma še-am ù kaspā-am a-na tu-ub-ri-im la i-šu-u li-gu-ma i-šu mi-im-ma ša i-na ga-ti-šu i-ba-aš-šu-u ma-ḥar ši-bi ki-ma te-ba-lu a-na dam-kar-šu i-na-ad-di-in dam-qar u-ul u-pa-qir i-ma-ḥa-ar: "If a man borrow grain or money from a merchant and for the payment has no grain or money, whatever is in his hand in the presence of the elders he shall give to the merchant in place of the debt; the merchant shall not refuse it; he shall receive it."

The other new law begins with the second line of col. iii and runs: šum-ma a-we-lam a-na a-we-lim kaspam a-na tab-ba id-di-in ne-me-lam ù bu-tu-ug-gaš-am<sup>1</sup> ta-lik ba-šu-u ma-ḥar ilâni mi-it-ḥa-ri-iš i-ba-šar-ma: "If a man give money to a man for a partnership, the gain and profit that accrues is before the gods;<sup>2</sup> together they shall do business"—an equally interesting partnership law.

Vol. IV, entitled *Historical Texts*, contains translations of the Creation and Deluge tablet, the new dynastic tablets, elaborate and valuable discussions of the new names of kings, their meaning, and the relation of the new material to material previously known, and to Berossos. Dr. Poebel did not realize that he had discovered a part of the sources of Berossos and, though he has devoted pages to a discussion of the relation of his new facts to the surviving fragments of Berossos, he has, in the judgment of the reviewer, failed to grasp the full significance of his discovery. He holds that all the kings on his tablet were post-diluvian, and came after those mentioned by Berossos. The author of the new king-list, however, knew nothing of the Deluge. He writes as though he were starting from the beginning. A comparison of the names of his list with Gen., chaps. 4 and 5 and with Berossos shows that this list was probably the original source of the names of the descendants of Cain, of the patriarchs of Gen., chap. 5, and of Berossos' long-lived kings. This will be treated more fully elsewhere. As a part of the new list of kings relates to the historic period, a reconstruction of the chronology of the period earlier than the dynasty of Ur is made, which, if not convincing, is plausible. This discussion of early Babylonian history leads the author to a dissertation on the order of events in the reign of Eannatum of Lagash in which he takes issue with the views of L. W. King. Some smaller tablets are translated, including the reconstructed text of Enshagkushanna. The inscriptions of the kings of Agade collected by an

<sup>1</sup> From בָּקָשׁ.

<sup>2</sup> I.e., shall be determined for division, by oath.

ancient scribe from their statues at Nippur are translated and their historical bearing is discussed. The volume, in spite of occasional misprints, is a mine of valuable information and suggestion, which places every investigator under obligation.

One's judgment does not always coincide with Dr. Poebel's, and it would be too much to expect of any scholar that he should in his first publication make further investigation of his material unnecessary. For example, in the account of the Creation and Deluge (No. 1) Dr. Poebel is unable to make out the second sign of vi, 5. To the reviewer it seems to be clearly GIL,<sup>1</sup> which gives the ideogram NIG-GIL-MA<sup>2</sup>=mašḫalu, which is the name of a vessel, when preceded by the determinative karpātu, but which is derived from the root שָׁחַל,<sup>3</sup> "to summon," "command." The connection of the term with a vessel, and the ease with which spirits were supposed to be summoned, makes it probable that mašḫalu without determinative means "curse." The passage then reads "that they may raise up from you the curse that has come upon the land, that they may remove it." And in l. 11, where the same group of signs occurs again, we have: "Then Ziugiddu the king, of the seed that was cursed, lord of mankind he made." As the tablet had made Ziugiddu, like Noah, a pious man who was saved on account of his piety, it also, like Gen. 8:21, speaks of the removal of the curse after the Flood.

One cannot but question the ethics of using, as is done on p. 140, material owned by a dealer, who submitted it to the author in hope of obtaining a purchaser. This use of the material distinctly depreciates its value to the dealer. It is true that the whole problem of the ethics of dealing in archaeological objects is a difficult one, but, in the present state of oriental countries, dealers are a necessity and should be fairly treated.

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The volume on *Grammatical Texts* contains discussions of "the noun-governed complexes in Sumerian," "the personal pronoun in Sumerian," and "the Sumerian verb." In view of the fact that they are based largely upon hitherto unpublished materials, it goes without saying that these discussions have added much to our knowledge of Sumerian grammar. That all of Dr. Poebel's conclusions will stand is extremely doubtful. The section on the noun-governed complexes is exceedingly wordy, and in many instances the abundance of words serves only to obscure the thought.

A few remarks on the section dealing with the Sumerian verb: P. 57, ll. 19 f.: Is it not going too far to emend both the Sumerian and the Semitic

<sup>1</sup> Barton, *Origin of Babylonian Writing*, No. 67.

<sup>2</sup> SAI, 9242.

<sup>3</sup> HWB, 650a.

readings in order to get the desired translation? Col. 3, l. 17: Read *al-sa-šer*(?) and cf. *DSGL*, 228, and *maškadu*. Translate "he is rheumatic(?)." L. 18: Read *šu-an-peš*; cf. *DSGL*, 74 f. L. 23: Cf. *SAI*, 5691, where *un*=*ubartu*.

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### UNGNAD'S SYRIAC GRAMMAR

Teachers and pupils have suffered for years from the lack of a practicable Syriac book for beginners. Brockelmann's *Grammatik* is a mine of information, but it is too scholarly for one who knows nothing about the language. Simplicity is not one of its characteristics. Ungnad has grasped what is needful for the beginner in Syriac,<sup>1</sup> and has, on the basis of a scientific knowledge, put down for the beginner just the things he ought to know at first, without presenting the exceptions or the more detailed information required by scholars.

The exercises in reading are especially commended for their simple sentences, for the marginal references, for the linguistic notes and the mention of roots of weak verbs—always a troublesome riddle to beginners. Facility in the use of the book is increased by the fulness of its paradigms, the completeness of its vocabulary, and the use of English definitions in addition to the German.

We heartily welcome this new piece of apparatus as a boon to teachers and students of this important branch of the Semitic field.

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### A NEW EDITION OF DAVIDSON'S HEBREW GRAMMAR

To many who, like the reviewer, have for years used with beginners in Hebrew Davidson's *Introductory Grammar*, this revised edition<sup>2</sup> is most welcome. The book in the form in which it passed through eighteen editions was for most teachers the most satisfactory book available, but it was at many points obscure to the student, and there were some annoying omissions. This new edition, by one who has had eighteen years' experience with beginners, is largely rewritten throughout. The numbering and order of the sections is the same, and the exercises are much the same, though they have been somewhat expanded and improved. The addition of Proper Names to the exercises helps the beginner greatly. Professor McFadyen has

<sup>1</sup> *Syrische Grammatik*. [Clavis Linguarum Semiticarum, Pars VII.] By Arthur Ungnad. München: Beck'sche Verlagsbuchhandlung, 1913. Pp. viii + 123 + 100. M. 5.50.

<sup>2</sup> *An Introductory Hebrew Grammar*. By the late A. B. Davidson. 19th ed., revised by John Edgar McFadyen. Edinburgh: T. & T. Clark, 1914. Pp. xvi + 266.